cles's Pbilia and Neikos, his friendship and discord, which he makes to be the *a^* Spcwmipioc* the active cause, — and principle of motion in the universe, was a certain plastic power, superior to fortuitous mechanism : and Aristotle himself acknowledges somewhere as much. And Plutarch tells us,[a] that, according to Empedocles, the order and system of the world is not the result of material causes and fortuitous mechanism, but of a Divine wisdom, assigning to every thing ov/c *fjv n*

fyvcTLc; SiSwcrt y^Jpav, aXX* *rjv* 77 Trpoc *TO KOLVOV* fpyov Trofla

owra&c" not such a place as nature would give it, but such as is most convenient for the good of the whole. — Simplicjus,[b] who had read Empedocles, acquaints us, that he made two worlds, the one intellectual, the other sensible ; and the former of these to be the exemplar and archetype of the latter. And so the writer De Pl-acitis Philosopho-rum observes,[0] that Empedocles made Sv'o riXiouc,

rov *fjilv* ap)(€rv7rov, rov SH ^aivojttevov, two SUUS, the One

archetypal and intelligible, the other apparent or sensible, —

But I need take no more pains to purge Empedocles from those two imputations of Corporeal-: ism and Atheism, since he hath so fully confuted them himself in those fragments of his still extant. First, by expressing such a hearty resentment of the excellency of piety, and the wretchedness and sotfishness of Atheism in these verses :

o TrXoyrov,

Symposiac. lib. i. Quaest. ii. p. 618. [b] Commentar. ad Aristot. libr. Physicor. p. 74. b. edit. Grsec- Al-

[c] Lib. ii. cap. xx. p. 900. torn. ii. oper. Plutarchi.
[4] Apud Clement* Alexandria Stromat. lib. v, cap. xiv. p. 733.